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multitude of spectators. He "was placed in a chest, on which the Maharaja put a "strong lock. The chest was buried in a garden, outside the city, belonging to the "minister, barley was sown on the ground, and the space enclosed with a wall and "surrounded by sentinels. On the fortieth day, which was the time fixed for his "exhumation, a great number of the authorities of the durbar, with General Ven- "tura and several Englishmen from the vicinity, one of them a medical man, went "to the enclosure. The chest was brought up and opened, and the fakir was found "in the same position as they had left him, cold and stiff. . . . One of the first "operations was to draw his tongue into its natural position; after this, a warm "aromatic paste, made from pulse-meal, was placed on his head, and air was in- "jected into his lungs and also through the ears, from which the plugs are with- "drawn. By this operation the pellets in the nostrils are driven out with consider- "able force and noise, and this is considered the first symptom of his resuscitation. "Friction is then strenuously applied all over the body, and at length he begins to "breathe naturally, opens his eyes, and is gradually restored to consciousness."

The same fakir who was thus buried alive in the presence of General Ventura and the Maharaja of Lahore had been buried alive several times, once as long as four months. As to his later life's history, we are informed that there were complaints about him, and he was suspected of leading an immoral life. The Maharaja intended to banish him, but the fakir anticipated the punishment by eloping with a Katrany (woman of a Hindu caste) to the mountains, where he died and was burned according to the customs of the country.

The author of the present booklet, Mr. Sris Chandra Vasu, believes "that he who can pass four months below the ground without becoming a prey to corruption, may also remain there for one year." And, he adds, "indeed it would be impossible to fix a limit to the time during which the vital functions may be suspended." This, however, appears to us very improbable, as the winter-sleep of a bear is limited also, and would most likely terminate in death if it were greatly prolonged. The suspension of the vital functions can probably be endured only within very definite limits. The story is very strange, but so far as medical experience would allow us to judge, it is by no means impossible. P. C.

BARLAAM AND JOSAPHAT. English Lives of Buddha, Edited and Induced by *Joseph Jacobs*. London: David Nutt. 1896. Pp. 56.

That the same subject should be painted in several Italian churches and in an old Chinese drawing¹ is a very curious fact, which at first sight appears incredible. Yet it is true. It is the famous story of the man in the well, who pursued by a wild beast hangs on the branch of a tree which is gnawed at by mice, so as to leave him no choice but to fall very soon a prey to death, and yet he enjoys himself by eating the honey that trickles down from the tree. The story is one of the old Indian

¹ Published in the *R. As. S. J.*, China Branch, XIX., I., p. 94.

legends that was embodied in the life of Bhagavan Bodhisattva, which tells us of a prince who was educated by his father in a palace where he would see neither sickness nor misery, nor death, and when he once left home, met with the sight of a leper, an aged man, and a corpse, which set him to thinking and induced him to lead a religious life. This story migrated from India through Persia into Roumania and Georgia, whence it spread all over Europe. The original Sanskrit text is lost, but we know enough about Buddha to be sure that a book of that kind might have existed. When translated into Pehlevi, the word Bhagavan was changed into Balavar, the *g* in Persian resembling *l*, and the *n* resembling *r* (*Jacobs*, p. xlvii). At the same time Bodhisat (that is, one who is to become a Buddha) changed its ending into *asp* which is common in Persian. The Pehlevi was translated into Arabic, where the title was changed into Bellaubar wa Bûdâsaf. The Greek copy, of which a manuscript of the fifteenth century is extant, was probably translated from the Syriac about 600 A. D. In addition we possess a Hebrew translation, a Georgian translation, and a number of others, among which are two Latin translations. From one of the Latin versions most of the Western editions of Barlaam and Josaphat are derived, which are altogether about forty or fifty.

The history of this story is very interesting, as there is no question about its original source and its various fates. Josaphat has been received among the saints of the Christian Church, although, as Mr. Jacobs informs us on the authority of M. Cosquin, "there is all the difference in the world between the two processes ' [of being regarded as a Saint of the Catholic Church and being duly canonised]. ' Inclusion in the Calendar only implies a verdict similar to that of a magistrate's ' court or a grand jury ; a *prima facie* case has been made out. Before canonisation ' can be obtained, the searching cross-examination of the *Avvocato del Diavolo* ' must be triumphantly sustained. Modern scholarship has acted the part of the ' Devil's Advocate with the result that the next edition of the Roman Martyrology ' will not, in all probability, contain the names of Barlaam and Josaphat."

All the points of interest in the history of the Barlaam and Josaphat story are very interestingly set forth by Mr. Joseph Jacobs, and its pedigree is set forth in a table. The old English version of the "Lyf of Saynt Balaam" is reprinted in full, and the "Life of Prince Jehosaphat" in the London edition, 1783, is reproduced in fac-simile. The book is printed on fine antique paper and presents a very elegant appearance.

K.

IAMBELICHUS ON THE MYSTERIES OF THE EGYPTIANS, CHALDEANS, AND ASSYRIANS.

Translated from the Greek by *Thomas Taylor*. London : Bertram Dobell. 1895. Pages, 391. Price, 7s. 6d.

If there is any truth in metempsychosis, we must look upon Thomas Taylor as the last reincarnation of the Greek spirit, and perhaps especially of Plato. He devoted to the study of Greek classics his whole life. He lived the life of an ancient sage. His religion was a belief in the Olympian gods of ancient Helas, and the philos-